عطیہ شحاب
جعفرت مرزا عبد الحق صاحب سرگودھا
صوبائی اسیر (پنجاب)

لا الٰہ الا اللہ محمد رسول اللہ

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

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THE REVIEW OF RELIGIONS

January 1968

ROR

EDITORS

S. D. AHMAD M. G. AHMAD

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THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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...This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

...It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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Christianity—An Enigma

What is Christianity? Is it a religion or a slogan? Is it a philosophy or an opiate? Is it for peace or for war?

It has a testament, a church, a central figure—a hero, and a symbol.

Its testament are the gospels of Luke, Mark, Matthew and John.

Its church is a spiralling pyramid.

Its central figure, its legendary hero, is Jesus.

Its symbol is cross.

It is the cross that has held the imagination and stirred the emotions of man.

The cross is said to represent peace and salvation through self-sacrifice.

What was the role of Christianity in history? Did it favour the cross for self-crucifixion?

The crusades tell a different tale, a tale of rapine, murder, pillage and hate.

World Wars I & II repeat the tale, though on a different map, the Christians crucifying, annihilating and pillaging Christians instead of fighting Muslims or Jews.

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What is the true role of Christianity then? Is it a peace force or a battle cry? Perhaps the Church could throw some light on it.

Pope Pius XII speaks. In his 1948 X-mas message, the Catholic Pontiff says:

> "A people threatened with an unjust aggression, or already its victim, may not remain passively indifferent, if it would think and act as befits Christians".
>
> "All the more does the solidarity of the family of nations forbid others to behave as mere spectators, in an attribute of apathetic neutrality".

A Catholic prelate, Archbishop Robert Lucy of San Antonio, backing U.S. involvement in Vietnam

war, recalled the principles proclaimed earlier by Pope Pius XII.

> "Unjust aggression must be halted by the nations as a whole. Such intervention is not merely allowed and lawful, it is a sad and heavy obligation imposed by the mandate of love".

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Mandate of love or tongue of flame!

Discoursing on the subject of the morality of America's military presence in Southeast Asia, the prelate made some weighty observations:

> "Neutrality in the face of international crime is in itself a crime when perpetrated by a major nation. To wave the flag of neutrality when an unjust war is started against an innocent nation is equivalent to declaring that black and white are all the same to us, that we have no sense of international responsibility: that we will not support the world moral order. If the strongest nation in the world does not defend peace, the cause of peace will fail".

This indeed is a far cry from what the early Church preached about Christian mercy and pacificism, about cross as the symbol of patient suffering, about Jesus as the lamb offering himself up to

redeem mankind some two thousand years ago; now suddenly growing claws to tear apart human beings, to honour the mandate of love with bombs and incendiaries instead of turning cheek after cheek and jowl after jowl. That sounds pretty far from "Love those that hate thee". Would Jesus endorse it? Need he endorse? Does anyone care?

But the Church has got to answer and cannot afford to lie snug under the blanket of its ponderous self-importance which has its roots in the material empire that it owns and rules and not in the fountain of a Divine mandate. Far from it indeed!

Perhaps Jesus could be cited, first for one instance, to recall his early authentic word, if anything of Church origin can be termed authentic. Said the Master:

> "For if ye forgive men their trespasses your Heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Heavenly Father forgive your trespresses".

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And again he said:

> "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall

compel thee to go a mile, go with him twain". (Math : 5 : 39 - 41)

But the good prelate could easily point out another declaration of Jesus.

"Think not that I come to send peace on earth : I came not to send peace but a sword". (Math : 10 - 34)

After dangling before our eyes the dazzling promise of peace, we are suddenly threatened with fire and sword all in one bearth almost.

Does not Christianity sound a good bit enigmatic, a jigsaw puzzle? Its appeal to human compassion, its language of humility, its stress on forgiveness, all are blighted leaving behind a sad void, a gnawing vacuum in the soul.

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It was perhaps because of its inherent contradiction, that Christianity became the convenient tool of the war-monger and simultaneously the soothing opiate of the exploited masses. The war lord, the imperialist, the patrician enjoyed the fat of the land, the sweating slaving plebian the promise of salvation through the Lord who, they were assured, had died for them, in the full bloom of his cherry-red youth.

Such a creed could well suit the best interests of the imperialist, for territorial expansionsim cannot thrive on truth, justice, forgiveness and charity. It needs merceneries to fight its wars. It needs a spiritual

opiate for its poor to keep them contented with poverty under the shadow of a benign church offering eternal life for faith in a Savior who demands nothing beyond the belief that he had died for the poor who alone would inherit the kindgom of heaven denied the rich whose admittance into it is about as hard as that of a camel in a needle's eye.

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The Church thus served a recruiting office of Imperial Rome caught in the mesh of its early dependence on Royal Patronage, christianity was submerged in the mazes of Roman cultural life and died before it could blossom into life as a moral force. It had thus little to offer by way of a philosophy finding expression through any tangible institututional life, even when it grew in stature, for its spiritual growth had been stunted from infancy and it stayed that way nursing its Roman cultural heritage as a Christian legacy, with the streak of imperialistic ambition running through the entire warp and woof of its fabric.

Imperlialism, Christian imperialism needed slaves, hirelings and mercenaries to fight its wars. Only people without roots—without a social backing, only outcastes, could be depended upon to keep up the prestige and power of the throne—only men of doubtful parentage and captured slaves could supply the services that imperialism demanded. It used woman as its convenient toy and its tool. She has been serving both the purposes well enough. An ideology was evoloved in due course of time,

the ideology of expansionism, of wars, of pillage. The new ideology believed in sin and distrusted virtue. It encouraged unwedded love and took care of the unwanted baby. It found booze, dance and dope, dependable allies. It enlisted their aid.

Wars must be fought for territorial expansion, for trade markets, for prestige; even a democracy has to live; it must fight to live. It needs slaves to carry destruction to foreign lands, to carry the flag of the nation to a new horizon where women wait for them with starry eyes and neat bourbon.

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Women in the West pay the penalty. Hollywood must flourish. Free sex must grow. Marriages must go to rocks. Houses must break. All this helps wars, long wars, destructive wars.

All this and heaven too! This is what the Christian Church has so far practically condoned, even justified and perpetuated through a device of indulgences and confessional—an ideology that must destroy all morality, all sense of chastity, of nuptial fidelity including sanctity of wedlock. It must annihilate the institution of marriage. It must work for free sex and break the home and all that it stands for. It can do this and much more through woman, by appealing to her vanity, by giving her the big idea of her conquering powers and of the bewitching influence of her charms. It must promise her better looks, rosier complexion, softer skin, healthier body and longer life. It must bombard

her with money, with favours and furs, cars and flowers and fame.

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This ideology must infiltrate every home, every institution, every school, every club. It must think up new lust-appetizers, must lay new traps, invent new forms of fun, and spread its poison in all climes and countries and break down barriers of ancient traditions. It must recruit new slaves, slaves to habits, to narcotics, to drink and eventually to fight wars of expansion, aggression and acquisition.

The Church is too dependent on public taste and trend to reverse the course. It has to go along and is palying second fiddle to a philosophy of life that must destroy morality to build an atmosphere of freedom. Total freedom, where God, love, marriage, home, parent, child have no meaning. What matters most is the happiness of the individual, earthy type of happiness!

Pride

The Promised Messiah

Very truly I say, on the Day of Judgement, there is no monstrosity so great, after *shirk*, as pride. This outrageous frame of the mind demeans a man in both the worlds. The mercy of the Lord befriends and helps a true believer, in the Unity of God, with respect to everything else, but not with regard to pride. Even Satan claimed he was a Unitrain. But there was pride in his mind ; so, when he looked at Adam with contempt and found fault with him, since Adam was held dear by the Lord, Satan paid the price by his fall ; and he came to carry the curse, for ever wreathed round his neck. Thus the first sin which caused the ruin of a person was pride.[1]

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I admonish my followers to avoid pride, since this quality is very abhorent in the sight of God. But perhaps you will not readily grasp what is pride. So listen to me, since I speak with the soul and spirit of the Lord.

Everyone, who looks down upon his brother, holding himself more learned, more wise, more capable, he suffers from pride. For he does not hold the Lord to be the fountain-head of wisdom and knowledge, looking upon himself as something, as an entity that counts. Is it not within the power of God Almighty that He should make such man go insane, and give to his brother, even the same he looks down upon, more wisdom, and more knowledge, than he possessed, making him more capable. Similarly, where a man with wealth, power and pomp, regards his brother with contempt, he also is a proud man. For he forgets that all his wealth, his power and pomp, was a gift from God. Such a man is blind ; he does not realise that God has the power to make some adversity to descend on him, even such in a moment as would consign him to the lowest pit, and give to the brother he had treated with contempt more wealth. Similarly, where a man is proud of his good health, and the vigour he possesses, his good looks, and his capability ; and, by way of ridicule, he coins a contemptuous nickname for his brother, commenting on his bodily deformities, such a man is also a proud man. He is oblivious of the Lord God, in a moment, Who can send down on him physical deformities, worse than those his brother suffers from. It is also quite

possible that He should remove the deformities of his brother, giving him a wholesome form, full of vigour, to last well for the rest of his life, without any diminution. For, indeed, the Lord has absolute power to do just whatsoever He wills. Similarly where a man becomes careless or negligent in seeking the Lord's grace and mercy, by means of prayers and supplications, from a feeling of a security and confidence in his own capabilities, he too is a proud man, culpable on that score for he has failed to perceive the real source of power and might because he looks upon himself as something, as an entity that counts. Therefore, ye my dear people, carefully keep all these things in your mind, lest, in some respect, you come in the sight of the Lord, to be held a man afflicted with pride. while you remain unware of the dire assessment you have earned. If a man ridicules the wrong pronunciation of some word on the part of his brother, correcting the error with arrogance, he also betrays himself as being proud. Where a man does not listen with respect to what his brother says to him, turning his face away, he too is proud and arrogant. When one has a poor brother sitting by his side, and he displays dislike, he too is a man afflicted with pride. If a man ridiclules another who relies on, and engages himself in prayer and supplication, he also is proud and arrogant. And he who does not render full and true obedience to an Apostle of the Lord, he too has taken a share of pride and arrogance. If a man fails to give due heed to what an Apostle of the Lord may be saying, or what an Apostle has set down in writing he too is a proud man. Therefore strive to the best of your endeavour that no measure of pride comes to be lodged in your mind, since that is the way to ruin, which you desire to avoid, seeking deliverance for yourself and your kith and kin. Turn to God, cultivate for Him the greatest and deepest love possible for a human being to feel ; and c u l t i v a t e in your mind the greatest fear possible for a human being to feel in regard to anything in this world. Make yourself pure in heart, pure in aim and purpose, meek and humble in spirit, harmless in intent, so that you come to deserve grace and mercy.[2]

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It is not my way that I become fierce in mien, terrible in appearance, so that people should begin to be afraid of me, as they are afraid of wild beasts. It is loathsome for me that I turn myself into an idol. I have come to eliminate idolatory—not that I should myself turn into an idol for the people to worship. Allah knows best that not in the least do I hold myself better than others in any respect. As I see the matter,

there is no worse idolator, and a repulsive person than one who is arrogant. He does not worship any God. He worships only himself [3]

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It is to be carefully noted that pride is always accompanied by falsehoods and lies. In fact the dirtiest lie is one which shows itself mixed with arrogance. This is the reason why, first of all, Allah smashes the head of an arrogant person.[4]

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In many cases a man will be found to have easily given up the major and manifest evils. Some of the evils and transgressions are so concealed, or subtle that one hardly becomes aware of their presence in his character. Moreover, even where the awareness has come, to give them up is not easy. For instance typhoid is an extremely serious and hard kind of fever, but its treatment is a straight and simple course. On the other consumption, which eats up the victim from the inside, is very difficult to cure. Similarly, there are seemingly minor and hidden evils, which deprive one of opportunities to win higher elevations. These are moral delinquencies in the field of social relationships, where, at every step differances of opinion breed rancour, malice, jelousies, envies, artificial appearnces, and pride. A man begins to look down upon his own brother. Or a man shows keenness and regularity in prayers, for a short time ; people begin to talk very well of him ; and this leads him to pride, arrogance, and excessive self esteem, depriving him of the essential virtue aimed at, namely, sincerity in belief and behaviour. If God has blessed him with knowledge, or some honour and distinction in birth and breeding, and on this account, he looks down on his brother, who has no such distinction. Or some obdurate hostility has taken root in his heart in regard to a brother so that he feels delight in pulling him to pieces, in his absence, day and night indulging in this inhuman pastime. Or to curry favour with someone, he runs down a brother, to get him turned out of some office, which he covets for himself, even though the faults he finds with his brother are faults which exist in him as well. These are some instances of subtle evils not so easy to shed. Arrogance also falls in this category, and arrogance has many shades and colours. In some cases it would be arrogance of one kind, in others it would be of another colour. The well educated and learned people are proud on account of their knowledge ; they try to

injure others on the basis of an intellectual and academic criticisms , to bring them down in the eyes of the general public. They spend day and night digging for faults in others. It is very difficult to get rid of these subtle evils. But the *Shariah* does not permit this behaviour on the part of anyone, whatsoever the circumstances. Not only are the common people found to be indulging in these evils ; even those taken as scholars and people of note are found involved, although outwardly, at any rate, they remain clear of the major and well-known drawbacks and evil actions. To get rid of the subtle evils means to die a death. Unless a man learns to obtain deliverance from them, real purification of the heart remains unattainable. Nor can one become deserving of meritorious rewards, which come down on those who purify their minds. Some people begin to take it for granted that they have obtained deliverance from social evils. But when the occasion comes to test their moral strength or when they come face to face with an enemy their reaction is one of a severe emotional storm, which sweeps them off their feet. They can no longer control their arrogance and pride ; and they display an inner foulness and faith, of which they had never been suspected by those around them. In moments such as these, the truth comes out that they had not, at all, secured their deliverance ; that they had not so far gained anything at all ; that the purification which characterises the righteous people had not been attained by them—the purification which is a sure sign of real integrity and virtue. It is evident, therefore, that the purification known as cleanliness of morals, is extremely difficult of attainment. It really cannot be achieved without help from the Lord ; and to imbibe this grace and mercy of God, the three aspects are essential, even as we have described them at an earlier stage. They are (i) keen endeavour coupled with proper planning ; (ii) prayer ; and (iii) the company of righteous servants of the Lord.[5]

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Arrogance is an attitude of the mind which does not easily release its hold. It is to be carefully borne in mind that pride comes from *Satan* ; and it turns a proud man into a *Satan*. If a man does not put it at a great distance from him he does not get the power to accept the truth, or the power to assimilate the grace and mercy of God, since his arrogance blocks his path. Therefore one should never become proud and arrogant. Neither on the basis of wealth, nor dignity, nor caste, nor high descent, for these are elements which make people feel proud and arrogant. Unless a man cuts himself clear of these sources of pride, he cannot clean his mind, and come to

be accepted in the sight of the Lord ; and arwareness to an extent where it burns down appetites of the flesh is not conferred on him. For this kind of pride and arrogance is a quality of Satan. The Lord God does not like it. This was the pride and arrogance displayed by Satan, when he took it that he was superior to Adam, and burst out to exclaim ; "I am superior to him : You created me from fire, and him You created from clay." (23 : 14). The result was that he was thrown out of favour with the Lord.[6]

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Pride and the inclination to mischief are harmful qualiteis. A life long credit, won during 70 years of vigilant living, gets washed out some imes by apparently a very minor fault. It is written that there was an anchorite who lived at the top of a mountain, where for a long time there had been no rain. One day a shower fell, equally on the stones and rocks, as well as heaps of dirt and manure. A question cropped up in his mind. The rain was needed for the agricultural fields and gardens ; why has it fallen on stones where there was no need for it ? If the quantity that was wasted on the boulders had fallen on the fields, it would have been more beneficial. But when these questions arose in his mind, the Lord God disapproved, and deprived him of the saintliness that had come to be conferred on him. Then he became very sad, and he sought counsel with some other saint. The communion came to him : why did he entertain a question of which the implicaitons were derogatory for the Lord ? These questoins have brought on you the wrath of God.[7]

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Pride is of two kinds. At times it flashes out of one's eyes, when a man gives to another man a severe look which can mean only one thing : it means that the other man is being looked down upon. At other times arrogance leaps out of a man's tongue ; at times from the carriage of his head, at times from his hands and feet, in the form of expressive gestures. In short, there are many fountain-heads from which pride and arrogance flew out. A true believer should carefully stay away from these sources. No part of his body should carry the smell of pride. No part of his body should carry any indication of the presence of pride in his mind.

The Sufis say that inside a man's body, there are many

fiends and demons of extremely bad morals. When they once begin to flow out they continue to do so. But the worst demon hidden in the heart of a human being is pride. It cannot be driven out, except with prayer, and the grace and mercy of Allah, after a really hard endeavour from the devotee.

There are many people who take it that they are exceedingly humble in mind ; but even such as these are found to be in the grip of pride. Therefore one should carefully avoid everything which in the very least smells of agrrognce. In many cases pride takes birth in a man's wealth. A wealthy man, full of pride, would behave as if every one else were a pauper. "Who is he, that he dares to come befor me?" In a nutshell this remains his attitude, all his life towards others. In many cases pride is based on high descent and lineage ; in others, it springs from an excessive awareness of the caste in which he has been born. He reasons that he belongs to a high caste, while all others are low born as compared with him.....In many cases pride and arrogance has its roots in a man's learning and academic attainments. Another, in his presence trips over a word, or makes some other mistake in speaikng. and the man proud of learinng comes down heavy on him, and makes a great deal of fuss. "Look at this fellow ; he cannot speak a single sentence without making silly mistakes. What does he know, that he dares to cross swords with me." This is how his mind works. In short, pride and arrogance are of many kinds and all these operate, to deprive him of opportunities for doing good. The true believer should carefully avoid getting entangled in any of them. This, however, cannot be done unless a man should subject himself to severe discipline even as though he had accepted death for himself. Where a man is not prepared to welcome this death, the grace and mercy of God do not come to descend on him, nor does Allah come to guarantee all his needs.[8]

—:o:—

Ed. S. D. Ahmad
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The Oera Linda Book

(III)

A fascinating account of Minerva (Hellenia), a Frisian Mother, who settled in Greece to care for the spiritual and moral welfare of the Frisian sailors and settlers in that country. She was subsequently deified.

To those who learned from their history books that Minerva was the goddess of wisdom, war and the liberal arts, and that she was the daughter of Jupiter from whose brain she had sprung in full-grown condition, the sub-heading of this article may appear far-fetched. They should not forget, however, that prophets and saints have been deified all over the world and all through the ages. Why, then, should it not be possible that Minerva suffered the same fate and why, then, if there is at all such possibility, should we not bring this "goddess" down to earth to have a closer look at her?

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The Oera Linda Book relates about Minerva:

"When Nyhellenia, whose proper name was Min. erva, had settled and the Creek. landers (Greeks) loved her almost as much as our own people did, some rulers and priests came to her citadel and asked Min. erva[1] where her "erva" were situatad. Hellenia answered:

"I carry my "erva" in my breast. What I have inherited is love of wisdom, justice and freedom. Without these I am like the least of your slaves. Now I give advice for nothing but in that case I would sell it. "The gentlemen left and called out derisively: "Your obedient servants, wise Hellenia." With this, however, they missed their mark because the people who loved and followed her, took this word as a name of honour.[2] When they saw that they had missed their aim they began to slander her and said that she had bewitched the people, but our people and the good Greek. Landers maintained everywhere that it was slander.

One day they came and asked: "If you are not a witch, what are you doing with the eggs you carry with you all the time?" Min. erva answered: "These eggs are symbols of Frya's counsels in which is hidden our destiny and that of the whole of the human race. Time must hatch them out and we must watch that no trouble comes over it." The priests said: "Well spoken, but what purpose does the dog at your right hand serve?" Hellenia answered: "Does the shepherd not have

a sheepdog to keep his flock together? What the dog is in the service of the shepherd I am in the service of Frya. I must watch over Frya's flock."

"That seems all-right to us", said the priests, "but tell us the meaning of the night-owl which is always sitting above your head? Is that light-shy animal perhaps a sign of your clear insight?" "No", answered Hellenia, "he helps to remind me that there are a kind of people wandering over the earth that, like him, houses in dungeons and holes, that grovel in darkness not, like him, to free us from mice and other plagues, but to think out plans to rob other people of their knowledge in order to be able to catch the more easily to enslave them and to suck the blood out of them as blood-suckers do."

One day they came with a crowd of people. The pest had come over the land. They said: "All of us are busy making sacrifices to the gods, so that they may remove the pest. Will you not help to appease their anger or have you yourself brought the pest over the land with your artifices?"

"No" said Min. erva, "but I know no gods that do evil. Therefore I cannot ask if they will become better. I only know one God, that is Wr. alda's spirit, but because He is God He does no evil."

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"But whence does evil come then?" asked the priests.

"All evil comes from you and from the ignorance of the people who allow themselves to be caught by you."

"If your Lord is such an extraordinary God, why then does He not turn away the evil?" asked the priests.

Hellenia answered: "Frya has led us on the way, and... time must do the rest. Help and advice can be found for all calamities. Wr. alda, however, wishes that we look for them ourselves so that we may become strong and wise. If we do not do this He lets our perplexity take its course in order that we may experience what effect wise deeds and what effect ignorant deeds have."

Then a ruler said: "I believe that it would be better to avoid the latter."

"No doubt," answered Hellenia, "for then the people will remain like tame sheep. You and your priests would like to watch over them, but also shear them and lead them to the slaughter-

house. But our Lord does not wish this to be done. He wants us to help each other, but He also wishes that everybody shall be free and beonme wise. That is our will, too, and because of this our people elect their kings, counts, advisers and all masters and teachers from the wisest of good people so that everyone will do his best to become wise and good. In this way we shall know one day, and teach the nations, that only to be wise and to act wisely lead to greatness."

"This looks like a judgment," the priests said, "but if you think that the pest came about through our ignorance, would Nyhellenia then be kind enough to lend us some of that new light of which she is so proud?"

"Yes," said Hellenia, "the rooks and other birds only come to a putrid bait, but the pest not only loves putrid baits but also putrid customs and habits and evil inclinations. If, therefore, you wish the pest to leave you and not to return, then you must get rid of your evil inclinations so that all of you become pure both inside and outside."

"We believe that the advice is sonud," said the priests, "but tell us how we shall be able to get the people under our rule to do this?"

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The Hellenia got up from her seat, and said: "The sparrows follow the sower, the nations their good rulers. This is the reason why it would be becoming to you to start purifying yourselves so that you may cast your eyes both inwardly and outwardly without becoming red with shame at the state of your own hearts. But instead of purifying the people you have instituted shameful feasts at which the people drink shiploads until finally they wallow like pigs in the mire in order that you may give your inclinations free scope."

The people started booing and ridiculing so that they dared not keep up the fight any longer. Everyone would think that now they would call upon the people everywhere to drive us out of the country. This was not so. Instead of reviling her they proclaimed everywhere, also in the near Creeklands right up to the Alps, that it had pleased the supreme god to send his wise daughter Min. erva, also named Nyhellenia, with a cloud among the people overseas to give the people good advice and in order that all people who heard her would become rich and happy and would one day become master over every kingdom of the earth.

They put her statue on their altars or sold it to the ignorant people, they proclaimed everywhere advice she had never

given and related miracles she had never done. By tricks they got hold of our laws and rules of life and by deceit they managed to point out and spoil everything.

They also took women under their care, seemingly under the care of Fasta, our first earth Mother, to watch over the exalted light, but that light had been lit by themselves, and instead of giving the watchers knowledge and sending them afterwards among the people to nurse the sick and to teach the youth they made them ignorant and only slightly visible near the light and they were never allowed to go outside. They were also used as advisers but the advice only appeared to come from their lips because their lips were no other than mouthpieces through which the priests proclaimed their wishes.

when Nyhellenia had died we wanted to choose another Mother. Some wanted to go to Texland to ask for one there, but the priests, who were once more successful with their people, did not allow it and declared us to be heretics before their people."

The Oera Linda Book goes on to tell us that the Frisians left Greece as they could not worship Minerva as a goddess. They elected another Mother and set sail to the East where they settled for more than 12 centuries in the Punjab. Minerva lived round about 1600 B.C.

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IV

Around the year 1000 B.C. Frisian seafarers arrived in the five-rivers country, the Punjab, where they settled for several centuries. On their way to the Punjab they sailed through the strait connecting the Mediterranean with the Red Sea—on their return voyage it was closed.

The Oera Linda Book relates that, after Minerva's death and subsequent deification, the Frya's left the Creek-lands (Greece) under the leadership of their newly elected Mother, Geert, with 84 ships, taking their wives and children with them. These people settled in the Punjab and called it Geertmania.

They relate that the strait leading into the Red Sea was open but, when they returned after a stay of 1212 years in the Punjab, they found it closed and sanded up.

With Nearchos' aid they obtained 200 elephants and 1000 camels as well as wooden beams, boards and all other appliances to drag their fleet across the sands to the Mediterranean Sea. After many adventures they arrived at Staveren (in Frya's land) were they called out: "Our own!" (the watch-word to show

that they were true Frya's children). The flags were flying from the masts and at night they shot flares into the air. At dawn some of them rowed into the harbour, sobbing, and called out again: "Our own!" When they landed a young man carried a shield in his hands on which there was bread and salt, the sharing of which meant friendship and peace.

One may easily imagine that these Frya's had many stories to tell. The most vivid of these stories is that of the life of Buddha, told by Dela, called Hellenia. She relates:

"Sixteen hundred years ago Atland sank (this is 593 B.C. as, according to the Oera Linda Book Atlantis sank in 2193 B.C. Author) and at that time something happened on which nobody had reckoned. In the heart of Finda's land, in the mountains, their is a plain called Kasamyyr (Kashmir) which is extraordinary. A child was born there whose mother was the daughter of a king and whose father was a high priest. In order to hide shame they had to renounce their own blood. Thus the child was taken from the town to poor people. As time went on nothing was hidden from the boy and he tried, therefore, to acquire and accumulate knowledge in all he did. His intellect was such that he understood everything he saw and heard.

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"The people regarded him with respect and the priests became afraid of his questions. When he became of age he went to his parents. They had to listen to some hard things. In order to get rid of him they gave him a mass of jewels but they dared not acknowledge him openly as their own blood.

"Overcome with sadness at the false shame of his parents he wandered about and as he moved further afield he met a Frisian seaman, who served as a slave. From him he learned our manners and customs. He bought him free and they remain friends till death. Everywhere he went afterwards he taught the people that they should not tolerate rich men and priests, that they should protect themselves against false shame, which injures love everywhere. The earth, he said, offers her gifts according to the measure by which her skin is scratched and one should dig, plough and sow in order to reap. However, he said, no one need to do anything for another person unless it happens by general wish or out of love.

"He taught that nobody was to burrow in her inside for gold or silver or jewels, which cause envy and destory love. To beautify your girls and women the pure stream of the river should suffice. Nobody, he said, has power to give all people equal prosperity and equal happiness, but it is the duty of all to

give the people as much prosperity and happiness as can be attained. No knowledge, he said, should be despised but equality of rights is the greatest knowledge time can teach us as it wards off offences from the earth and promotes love.

"His first name was Jes.us.[3] but the priests, who hated him bitterly, called him fo, which is false. The people called him Kris. en, which is shephard, and his Frisian friend called him Buda,[4] because he had in his head a treasure of wisdom and in his heart a treasure of love.

"In the end he had to flee from the vengeance of the priests but, wherever he came, his teachings had gone before him and wherever he went his enemies followed him like a shadow. When Jes. us had travelled about like this for 12 years, he died, but his friends preserved his teachings and preached them whenever they found listeners.

"Now what do you think the priests did? I must tell you. You must give this your special attention and you must watch out for their actions and craft with all the power Wr. alda put at your command.

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"While the teaching of Jes.us spread over the earth the false priests went to the country of his birth in order to announce his death. They said that they were his friends, they feigned great sadness by tearing their clothes and shaving their heads. They went to live in mountain caves where they had brought their treasures, and inside they made statues of Jes. us. These statues they gave to unsuspecting people. In the end they said that Jes. us was a divine being, that he himself had told them this and that all who believed in him and in his teachings would in the hereafter enter his kingdom, where there is happiness and enjoyment.

"As they knew that Jes. us had taken a stand against the rich they taught everywhere that to suffer poverty and to live a simple life were means to enter his kingdom and that those who had suffered most on earth would have the greatest enjoyment in the hereafter. Though they knew that Jes. us had taught that one should conquer and master one's passions, they taught that one should kill one's passions entirely and that man's perfection consisted in that he would become as devoid of feeling as a cold stone. In order to make the people believe that they themselves acted accordingly, they feigned poverty in the street, and in order to prove further that they had killed all their sexual passions, they took no wives. However, when there was a young daughter about who had made a false step, it was soon forgiven her.

"One should help the weak, they said, and in order to keep one's own soul one should give much to the church. Thus they had wife and children without a household and became rich without working, but the people became poorer and more miserable than ever before. *This teaching, for which priests need have no other knowledge than to speak falsely, to keep up a pious appearance and to act in an unrighteous manner, spread from East to West and will also come to our country.* (Author's italics).

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"But when of the priests begin to imagine that they have extinguished the light of Frya and of Jesus, there will in all places be people who have preserved the truth among themselves, which they had hidden from the priests. These people will be of royal blood, of priestly blood, of Slevonic blood and of Frya's blood. They will bring out their lamps and the light so that everyone can see the truth. They will cry "woe" to the deeds of the priests and kings. The kings who love truth and righteousness will turn away from the priests and blood will flow, but from this the people will obtain new strength. Finda's people will use their ingenuity for the benefit of all, Lyda's people will give their strength and we our wisdom. Then the false priests will be swept away from the earth, Wr. alda's spirit will be revered and worshipped everywhere. Only the injunctions, which Wr. alda put into our hearts from the beginning, will be heard. There will be no other masters, nor kings, nor bosses, than those chosen by general consent. Then Frya will rejoice and the earth will only grant her gifts to those who work. All this will start 4000 years after Atland has sunk and 1000 years later there will neither be priests nor compulsion on earth!"

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Dela, called Hellenia, watch!

How true Dela's warning was! Jes. us Kris. en's teachings did indeed come to the West in the mutilated form of Jesus Christ's teachings which met the same fate! We are now better able to understand why the Oera Linda Book was so vehemently declared to be a hoax, *especially by the Orthodox Christian world of the previous century.*

With the exception of the story of creation the Oera Linda Book has nowhere given the impression of being a collection of mere fables. The time of the fulfilment of Dela's prophesies (4000 years after the sinking of Atlantis) would roughly be 1807 A.D. If we assume that Dela used a round figure and thus spoke in approximate terms we may say that her prophesies are certainly being fulfilled especially in the North-Western

part of Europe (which was Frya's land), where the priests' hold on the people is getting weaker day by day, where self-appointed rulers are becoming increasingly scarce, where Frya's light made its re-appearance and where Wr. alda's spirit is once more being revered and worshipped. Already some of Frya's children have accepted Islam, the religion of Allah, and by His grace more will follow. Therefore, rejoice, O Frya, for from Wr. alda we have come and to Allah we return!

It is to be hoped that the Muslim world will give the Oera Linda Book the reception it deserves. It is a great pity that the English edition is out of print. Though the translation of the Dutch edition is not altogether free from interpolation, it is accompanied by the original Frisian text to render comparison possible. The quotations in these articles were duly compared with the original.

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REFERENCES:

(1) Min. my; erva ground or inheritance.
(2) Tbe O.L.B. says that the sea-farers had given Minerva the name "Nyhellenia", as the advice she gave was more "ny" (new) and "hel" (clear) than all the other advice given.
(3) What "Jes" means is not clear. "Us" means us or our. The whole word would thus mean "Jes". our, which makes no sense.
(4) Buda: bag or pouch. Dutch: buidel. Hence he was a bag filled with the treasure of wisdom and love.

Nabuwwat
(Prophethood)
of the Promised Messiah and Change in Maulvi Muhammad Ali's Belief

Qazi Muhammad Nazir

[The Ahmadiyya Anjuman Ishaat-i-Islam, Lahore has recently published a book *Truth Triumphs*, by Al-Hajj Mumtaz Ahmad Faruqi S.K., B.Sc., EE, which also brings into discussion points under dispute between the two sections of the Ahmadiyya Movement, with dirty personal attacks on Hazrat Khalifatul Masih II, Muslih Mau'ud which embody a shocking violation of the Islamic sense of decency and morals, in social intercourse between human beings. The *Truth Prevails*, by Qazi Muhammad Nazir H.A. Nazir Islah-o-Irshad, Sadr Anjuman Ahmadiyya, Pakistan, Rabwah, comprises a sober and serious reply from our side. In this issue we are publishing the first chapter of this reply, which deals with the change in Maulvi Muhammad Ali's belief regarding the Prophethood of the Promised Messiah. The reply is expected to be published shortly in book-form.] (*Editor*)

Mr. Faruqi has made his book a bylingual publication, Urdu on one page, English on the page opposite, the reason he has given for this being:

> "The Muslims in general and the Ahmadis in particular from foreign countries have been clamouring about some authentic book, preferably in English, which would deal with the 'claims' of the Promised Messiah and the 'Split' that occurred amongst the *mureeds* of the Promised Messiah, and what is truth behind it. So to meet this demand, this book has bas been prepared".
> (*Truth Triumphs*, Foreword, page 5)

In this book, Mr. Faruqi also brings under discuseion questions in dispute between the two Sections of the Ahmadiyya Movement. But it is highly regretable that in this discussion he employs an extremely vulgar and low style of language, descending to a foul, abusive and insulting style of expression, in dirty personal attacks on Hazrat Khalifatul Masih II. This is something one does not expect from a decent and pious Muslim. The law does not allow it, nor does the *Sharia*.

In controversy over points involving religious beliefs, however, things of this kind occur, where the argument is weak, and attempts are made to hide this weakness by resorting to vituperous language, in personal attacks of questionable value.

The literary technique used by the Christians and Aryasamajists, against the Holy Prophet Muhammad, is the style Mr. Faruqi has thought proper for attacks on Hazrat Khalifatul Masih II. But he should have known that, in the eyes of his decent-minded readers, attacks of this kind would fail to give strength to the case he was trying to build up.

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The Holy Prophet said:

> "When you talk about people who have passed away, in death, say only good things about them, as far as you can."

This is a very golden principle, in all human intercourse. One cannot help being sorry to find that Mr. Faruqi threw this fine teaching to the winds, and proceeded to make low personal attacks against the son of a person whom Mr. Faruqi believes to be the Promised Messiah, raised to deliver mankind especially the Muslims from irreligion—from sin and evil.

Similarly, one also feels sorry for the Ahmadiyya Anjuman Isha'at i-Islam, responsible for bringing out a publication which so deeply, and so grievously injrures our feelings.

Two Mis-statements By Mr. Faruqi

In his Foreword, Mr. Faruqi has made two mis-statements. He writes:

> "Hazrat Mirza Sahib repeatedly announced that taken Islamic parlance, 'claim' is not that of a prophet, but is that of a mujaddid, and Mohaddath (with whom God speaks). Up to the time of his death in 1908 C. E., and during the Caliphate of his successor, Maulvi Noor-ud-Din Sahib the followers and mureeds of Hazrat Mirza Sahib gave him his right position. However on the death of Maulvi Noor-ud-Din in 1904, Mirza Mahmud Ahmad (the son of Hazrat Mirza Ghulam Ahmad) became Khalifa, when he advocated the newly established belief that Hazrat Mirza Ghulam Ahmad, the Promised Messiah was in fact a Prophet and that any Muslim who denies him becomes a *kafir* himself."
>
> (*Truth Triumphs*, Foreword, page 3)

First Misstatement

The first misstatement made by Mr. Faruqi in this passage is that, to the death of the Promised Messiah, and all through the period of Khalifat of Hazrat Maulvi Nuruddin, the Ahmadies did not hold that the Founder of the Movement was a Peophet. They regarded him as a *Mujaddid*, and a *Mohaddath*.

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Second Misstatement

Mr. Faruqi has stated that the Promised Messiah's son, Mirza Mahmud Ahmad, carved out a doctrine that the Promised Messiah was a Prophet and one who denied him is even a *kafir*, after the death of Hazrat Maulvi Nuruddin, the First Khalifa, in 1904.

Naturally, one does not expect much good from a book which goes shockingly wrong in facts, at the very outset.

Proof that the First Statement Given Above is Wrong

The leader of the Lahore Section of Ahmadies, Maulvi Muhammad Ali, was appointed editor of the *Review of Religions* in 1902, in the lifetime of the Promised Messiah. At that time he himself also believed that the Promised Messiah was a Prophet; and this was the doctrine to which he invited others. But, in the time of the first Khalifa, when the newspaper named *Paigham-i-Sulha* came into existence, in 1913, in regard to some people responsible for it, an impression grew in the mind of many observant people that they were quietly beginning to assign to the Promised Messiah a position far lower than the one in truth which belonged to him; that they did not believe he was a prophet, a *Nabi*. Since this difference was not yet so clear, on the surface, and those at the back of this belief were not so acute on the question as they became later on; and since they were also afraid Hazrat Khalifatul Masih I might turn them out of the Movement, on the basis of this view, they issued a statement in the *Paigham-i-Sulha*:

> "It has been gathered that some people have been involved in creating a misunderstanding that by those at the back of this journal, or one of them, anyway Hazrat Mirza Ghulam Ahmad, the Promised Messiah, and the Mahdi, is being assigned a a position far below the one, in fact, which belongs to him. We, all the Ahmadies connected with this newspaper, in one way, or the other, go on solemn oath, before God, Who knows the innermost secrets of what lies in the mind, openly and honestly declare that this view being imputed to

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> us is nothing more than a gross accusation, a pernicious charge, against us. We solemnly hold that the Promised Messiah is the Prophet for this age, Prophet, and a Messenger from God, raised to deliver the Muslims, and all mankind, from sin and evil. The high rank and elevation which the Promised Messiah himself has said belongs to him, we have a firm and implicit faith in it; and we believe that an attempt to add to it, or bring it down even a fraction of an inch, is enough to burn all vestige of belief and faith in the heart. We firmly believe that there can be no deliverance without firm faith in the Holy Prophet Muhammad, and the Promised Messiah. After him, we have firm faith in Hazrat Maulvi Nuruddin, the first Khalifa, as our true religious leader. Now that we have made our position absolutely clear, those who are spreading this misunderstanding against us, if they do not desist, we are content to leave the matter in the hands of God".
>
> (*Paigham-i-Sulha, Lahore, October 16, 1913, page 2*)

Here, in 1913, we have all these people, at the back of the *Paigham-i-Sulah*, going solemnly on oath that they believed the Promised Messiah was a Prophet, and a Messenger, of God; they believed that any kind of effort to detract from the position which belonged to him was an act so treacherous, so irriligious, as to burn away human capacity for discovering the truth, and the steadfast courage to live up to that ideal. We must also bear in mind that these were also the people, who, subsequently to the election of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad as Khalifatul Massiah II, began to deny that the Promised Messiah was a Prophet quite in the same breath as they started to deny the Khilafat of the second Khalifa.

This qoutation also bears out as clearly as the midday sun, that in the days of Khaliftul Masih I, their belief, in regard to the Promised Messiah, was that he was a Prophet. In any case, that is what they said, to allay a well based suspicion, since the leaders of the group were afraid they were not yet in a strong enough position to come out boldly with the views hidden in their mind. At all events, we see here the belief that the Promised Messiah was a Prophet, and the entire idea of Prophethood, with all its implications, was not a doctrine which Hazrat Khalifatul Masih II carved out in 1914, for obtaining an emotional hold on the mass of the popular mind in the general membership of the Movement. Mr. Faruqi's contention in this behalf is a wrong statement

that Hazrat Mirza Mahmud Ahmad cleverly carved out a convenient new doctrine, in 1914, after he had been elected Khalifa, on the death of Hazrat Khalifatul Masiah I.

We might also add here that in 1914 a poem was published in the *Paigham-i-Sulah* in support of the belief in the Prophethood of the Promised Messiah. Here is the substance of some of the couplets :

> "What a wonderful perfection has *Khatm-i-Risalat* shown to the world ! It has made the river of *Nabuwwat* (Prophethood) to flow in the *Ummat*. On the basis of this blessing we have achieved the foremost position, in comparison with the other Ummats. What is the harm, among the followers of the Holy Prophet Muhammad, if one has appeared among us as a Prophet ? For the true Believer, if there is any glad tiding, it lies in this point ; and whatever miracle is now possible among the Muslims it is only on this account" ! (*Paigham-i-Sulha*, February 12, 1914)

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Maulvi Muhammad Ali's Testimony in the Law-Court.

In 1904, Maulvi Karam din of Jehlum had a law suit of libel against the Promised Messiah, that the latter had defamed him by calling him a '*Kazzab*'. In this suit Maulvi Karm-din cited Maulvi Muhammad Ali as a prosecution witness. In the court, on a solemn oath, Maulvi Muhammad Ali deposed :

1. "In regard to a man who claims to be a *Nabi* (Prophet), where a man denies this claim, he becomes, thereby, a '*Kazzab*'. The Mirza Sahib claims he is a Prophet.
2. "The Mirza Sahib, in many of his works, puts forth this claim, which is to the effect that he is a Prophet from God, though he is not the bearer of a new *Sharia*. Where a man denies a claim of this kind, he becomes, thereby, a '*Kazzab*'. (File of the law-suit' page 362).

This witness of Maulvi Muhammad Ali in a law-court, under solemn oath, with the Promised Messiah present in the court-room, is of great significance. If the Promised Messiah had not claimed that he was a Prophet, it was clearly moral obligation that he should have, then and there, corrected his follower. Moreover, the Promised Messiah deposed in the same court that he was a *Zilli Nabi*, the bearer of a Prophethood, which was, in substance, a blessed shadow of the *Nabuwwat* of his Master, the Holy Prophet Muhammad.

This authentic record of a law-suit makes it absolutely clear that the Promised Messiah, in his life-time, was believed by his followers to be claiming that he was a Prophet, and he did not deny that this was his claim. It also makes it equally clear that Maulvi Muhammad Ali fully accepted this claim.

Similarly, during the time he was editor of the *Review of Religions*, Maulvi Muhammad Ali had a controvercy, in writing, with Khawaja Ghulam-us-Saqalain, whom he presented the Promised Messiah as claiming *Nabuwwat* for himself, Wrote Maulvi Muhammmad Ali at the time:

1. "Four principles have been laid down by Khawaja Ghulam-us-Saqalain, from his own mind, and he desires to assess the position of Hazrat Mirza Sahib on the basis of principles hammered out by himself. In forging these principles as a vaild criterion, he has made a great and a very serious error". (*Review of Religions, (Urdu)* Vol. IV, page 395).

2. "I am surprised to find that when they are raising objections, the Christians and other opponants of the Ahmadiyya Movement, display a remarkable talent for making subtle distinctions; but on the other hand, they fail to perceive an all too potent a point as to what is the distinctive feature which must be found in a man who claims to be a Prophet from God."
(*Review of Religions*, (*Urdu*) *Vol. IV. page 464*)

3. "Khawaja Ghulamussaqalain has sought to make four points in rejecting the meaning of my interpretation of the Quranic Verse:

انا لننصر رسلنا والذين آمنوا فى الحيواة الدنيا

(a) *Shaitan* swore by the grandeur and glory of the Lord God that he would mislead all الاعباد ک منهم المخلصين In this *Shaitan* showed himself as having been successful.
(b) The people of the Pharaoh used to kill their (of Bani Israel) male children.
(c) Masih was nailed to the cross.
(d) The four Khalifas, and the grand children of the Holy Prophet Mahammad, five out of six, were slain by the enemy.

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The point at issue was: what basis has the Quran laid down for knowing a true clainmant of Prophethood from another who is false in this claim. Now Khawaja Ghulamussaqalian himself would be highly welcome to explain how he applies his principles validly except in the third point where the Jesus Christ comes into the picture, and let us know who and where

are the claimants of Prophethood, relevent to the matter under discussion and dispute, Is *Shaitan* one of the claiments? Where the children of Israel claiments of *Nabuwwat?* Were the four Khalifas and the *sibtain* such claimants? If not, then where lies the relevency of his principles to the matter under dispute?"
(*Review of Religions*, (*Urdu*) *Vol. V. page 432*)

In this discussion Maulvi Muhammad Ali based his argument in favour of the Promised Messiah on the special divine help which came to him repeatedly. The other side tried to refute this argument by saying that three Khalifas' were assassinated; also the two grandsons of the Holy Prophet; Jesus was nailed to the cross by his enemies; and the growing children of Bani Israel used to be killed by the government of the Pharaoh. To this Maulvi Mohammad Ali replied that the point at issue was the truth or untruth of a claimant to prophethood; and in the instances quoted there was only one man who claimed to be a prophet; therefore argument of the opponant was weak, and referance to the fate of the three *Khalifas* and the *Sibtain* was irrelevent.

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Now in this discussion Maulvi Muhammad Ali did not bring in the Promised Messiah as a *Mohaddath*; nor in the capacity of a *Mujaddid*. He brought the Promised Messiah as a *Nabi*, a prophet, He bracketed the Promised Messiah with Jesus, who was a Prophet; beyond that, the three *Khalifas*, and the *Sibtain* were not claimants to *Nabuwwat*, (Prophethood) therefore reference to them was irrelevent, The point here is that Maulvi Muhammad Ali is presenting the Promised Messiah in his capacity of a *Nabi* (a prophet). At the time under reference here, Maulvi Muhammad Ali interpretted the Sura Fatiha in the light of another Quranic verse:

و من يطع الله والرسول فاولئک مع الذين انعم الله عليهم من النبيين والصديقين والشهداء والصالحين وحسن اولئک رفيقا (۴:۷۰)

"Whosoever rendered obedience to Allah, and His Messenger, indeed these are the people on Whom Allah has showered His blessings, in their capacity as Prophets, *Siddiqeen*, *Shohada*, and *Salihin* saying: "We have here been ordered to offer this prayer, in its broadest base. The acceptance of this prayer, is a foregone conclusion, no matter how an opponant understood, and applied it, and its implications. In any case we stand on the point that Allah can raise a Prophet whenever, and wherever, in His wisdom He might choose to do so. Also He can confer the rank of *Siddiq*, *Shaheed* and *Salih* on whomsoever He likes. The only thing needed was a sincere supplicant."

(Address by Maulvi Muhammad Ali, as reproduced in the Al-Hakam, July 18, 1908, page 6)

The Correct Meaning of Khatamun Nabiyeen as Visualised by Maulvi Muhammad Ali

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> "This movement accepts the Holy Prophet in the true and correct meaning of *Khatamul Nabiyeen*; it holds the belief that no Prophet, old or new, can come as a direct recipient of Prophethood without a link with the Holy Prophet, in an absolute surrender and obedience. With the dispensation of the Holy Prophet Muhammad, all the doors leading to Prophethood and Apostleship were definitely closed, except for one who should enter in complete obedience to him, accepting his colour, as verily his own, and in all his moral and ethical standards, deriving guidance from his light. For him the door remains open, in divine discretion". (*Review of Religions*, Urdu, May, 1908, page 186)

Thus it becomes absolutely clear, in reason, that in the time of the Promised Messiah, and that of the first Khalifa, Maulvi Muhammad Ali always presented the Promised Messiah as a prophet. But it is highly regretted that after the election of Hazrat Mirza Mahmud Ahmad as Khalifatul Masih II, Maulvi Muhammad Ali decided to base his opposition to him on a question he thought most useful in cementing a new stand, miscalculated as capable of being exploited a very great deal by an appeal to mass sentiments and emotions. So for the future he took his stand on a belief that the Promised Messiah was not a *Nabi was not a Prophet*, only a *Mujaddid*, and a *Mohaddath*. He even went to the length of saying.

> "As far as I can see, the view that the Promised Messiah was a Prophet is tontamount to pulling up and destroying Islam by the roots. In fact I believe that this view exposes the position of the Promised Messiah to a dangerous attack. If you do not close the door to Prophethood in my opinion it is an extremely dangerous path; and you make a very dangerous, a fatal error". (*Paigham-i-Sulha*, Vol. 2, No. 119, April 16, 1915)

In this passage, if Maulvi Muhammad Ali means to discredit those who uphold that the Promised Messiah was an independent *Nabi* he should be very well aware that there is no difference between us and him, since everybody knows we take him a *zilli Nabi*, i.e. a *Nabi* in reflecting the glorious rank and elevation of the

Holy Prophet, in himself nothing beyond this. In *Chashma-i-Ma'rifat*, page 324 the Promised Messiah has classified this position as that of a *Nabi*, a Prophet. On page 325 of this work we read :

> "The word '*Nabuwwat*' or '*Risalat*' Allah has used this expression repeatedly in regard to me, in fact hundreds of times. But this expression means communion with Allah embracing revealed knowledge in regard to things still wrapped in mystery, or those hidden behind the veil of the future—nothing more than this. In converse with other people, a man is free to coin a terminology. The expression under discussion is a term used by the Lord God, in the course of a plentiful converse with which He has been pleased to honour me a converse, a communion, for which the name He uses is '*Nabuwwat*".

Again, Maulvi Muhammad Ali writes:

> "The kind of *Nabuwwat* possible in this *Ummat*, is a *Nabuwwat* that was most surely conferred on Hazrat Ali". (*Al-Nabuwwat fil Islam*, page 115)

This belief was adopted by Maulvi Mohammad Ali after he had moved from Qadian to Lahore. When he was in Qadian, and when he was editor of the *Review of Religions*, in his argument with Khawaja Ghulamus Saqalain, he had presented the Promised Messiah as a prophet, which rank and position he had expressly denied in regard to the three Khalifas who were assassinated of which number Hazrat Ali was one.

Similarly, after he had changed his belief, following his move to Lahore, he also changed his commentry on the Sura Fatiha, and the verse referred to, a moment ago, setting his view in his *Biyanul Quran* to the following effect :

> "From the word *Nabi* used here, some people have been misled into holding that the rank and elevation of *Nabuwwat*, also, can be attained by means of this prayer. If the prayer be taken as a means for the attainment of Prophethood, then we shall have to yield during the last thirteen hundred years this prayer has not been granted even in the case of one single Muslim". (*Biyanul Quran*, page 110).

Further he writes :

> "For anyone to pray for the conferment of *Nabuwwat* on him would be a futile prayer, which

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can rise to the lips only of one entirely unawre of the basic principle in religion". (*Biyanul Quran*, Tafsir Sura Fatiha).

Ignorance in regard to the Basic Principle in Religion

In other words, in contradiction of his earlier stand, Maulvi Muhammad Ali now lays down that the possibility of *Nabuwwat* being attained through any prayer and supplication is a manifest error, rooted in an inadequate awareness of the essential, and basic principle in religion, though earlier he had said in regard to this identical prayer, that acceptance thereof, by the Lord God, stood clearly "guaranteed and fully ensured. Irrespective of how others might interpret it, we stand firm on the meaning that Allah can create prophets, *siddiqs*, *Shohada*, *and Salihin*. The only thing needed is an earnest enough supplicator". (Address, as published in *Al-Hakam* July 18, 1908.)

It is very much to be regretted that he remained firm on this belief during the time he was at Qadian. But after he came over to Lahore, and set up a headquarter for himself, and his friends, he shifted his ground; while we of the Qadian (now Rabwah) Section, have made no change in our views.

The earlier mind of Maulvi Muhammad Ali, on this point, was identical with the view held by the Promised Messiah - namely, that Allah even now could raise Prophets, since we know that in his *Tafsir* of اهدنا الصراط المستقيم the Promised Messiah wrote:

> "The need is indispensible that to take you to the point of absolute conviction and love, Prophets should continue to appear, from time to time, enabling you to receive those blessings". (*Lecture Sialkot P. 42*)

And in his memorable discourse known by the title *A Misunderstanding Removed*, the Promised Messiah wrote:

> "You must take care always to bear in mind, for this *Ummat* there is a standing promise from Allah that it would receive those self-same blessings, in its own place, which fell to the share of the earlier Prophets, and *Siddiqs*. Included in those blessings, are the tidings and prophecies according to which the earlier prophets were called prophets. However, except in the case of the Prophets, and the Divine Messengers, the Holy Quran closes the door of the Unseen and Unknown, as it is obvious from the verse *La yuzhiro 'ala ghaibihi ahadan illa manirtaza min rasulin*. Thus we find that for

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obtaining pure and clear knowledge of the Unseen and Unknown, it is necessary that one should be a Prophet ; and we find that the Quranic Verse namely *anam'ta alaihim* bears witness to it that this Ummat has not been barred from this clear and pure knowledge and awareness of the Unseen and the Unknown as mentioned in the above verse, but it calls for a Prophethood and Apostleship, to which any direct, independent access is not now possible for any mortal man. We have, therefore, to hold that for this grant and conferment the door is open through *burusiat*, *Zilliyat* and *fana firrasul*". (And to render these terms into rough and ready equivalents in English: through becoming an image of the Holy Prophet Muhammad, his perfect representation and reproduction in respect of all qualities, and by merging one's own mind into the mind of the Master, the Holy Prophet Muhammad). (*A misunderstanding removed*, page 7 footnote).

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In the light of this statement of the Promised Messiah, the common content between all the Prophets of God, the content which qualifies them for bearing this title, is revealment of portions, fragments, or pieces, of the Unseen, Unknown—a revealment from the Lord God, plentiful and frequent, to which the door remains open for the Ummat of the Holy Prophet Muhammad.

It also becomes clear from this reference that the conferment of *zilli* Prophethood on the Promised Messiah as well, was a case of conferment alone, without any question of right or merit to win it. Therefore, the only difference between the Prophethood of the earlier periods, and that of the Promised Messiah, lies in the manner of this conferment, not in the *Nabuwwat* itself.

Therefore Mr. Faruqi is not correct when he says where a man's purification of the mind has been earned by him, or brought about on the basis of his devotion and obedience to another man, he cannot be called a Prophet ; since his attainment of this elevation carries a vein of an earnest endeavour on his part, to win this position, he cannot be regarded as a Prophet, Prophethood being a position always conferred, as a pure grant—never something that can be earned, merited or won.....since his light cannot be said to be his own, like the light of the sun, being only light reflected like the light of the moon. (*Truth Triumps* p. 3.)

No doubt Hazrat Mirza Ghulam Ahmad became the Promised Messiah, and a Prophet of God, through his devotion and obedience to the Holy Prophet turning himself into a perfect reflection of the qualities of his Master. But this devotion and obedience to the Holy Prophet Muhammad, in his capacity of being *Khatamun Nabiyeen*, was a binding condition for the Promised Messiah, in his rise to the position of prophethood. Apart from that he attained the honour of becoming the Promised Messiah, and a Prophet, by the grace of God not by any endeavour. So we find the Promised Messiah saying very clearly :

> "Purely, and quite exclusively, from the grace of God, not by any dexterity, cleverness, or application on my part, I have received a full measure of the blessings, before my time, conferred on the earlier Prophets, Apostles, and the righteous servants of Allah; it was not possible for me to obtain these blessings, if I did not follow the path of my *Syedo Maula, Fakhrul Ambiya, Khairul wara, Hazrat Mustafa*".
> (*Haqiqatul Wahyi.* page 62).

This quotation bears out that the *Nabuwwat* of the Promised Messiah was a conferment from the Lord in pure and sheer grace, i.e., a conferment, pure and simple. Only obedience and devotion to the Holy Prophet Mohammad was a binding condition precedent, as mentioncd in the passage quoted above, that :

> "For this conferment the door of *Buruz, zilliyat* and *fana firrasul* is open".

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So we find that the *Nabuwwat* given to the Promised Messiah through his attainment of thc position of being a perfect Image of the Holy Prophet Muhammad, has been taken by the Promised Messiah, as a *mauhabate*, conferment purely from grace. Of course, from this angle, the Promised Messiah is only the moon, which receives light from the sun, and reflects it. But for the *Ummat*, from anothcr angle, he is also the sun. We find he received a revelation to this effect : "*Ya shamso, ya qamro*, thou art from me, and I from thee, i.e., O sun! O moon! the elevation where you stand is from Me; and My Manifestation would be through you".

(To be Continued)

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